

Certein Pla=

CE: GATHERED OV F OF. S.

Austens Boke intituled de es-

sentia diuinitatis, verpe

necessary to vnder

stand certein dar=

ke places of the

byble and es=

peciallpe

the

Prophetes gathered by Herman

Wodius a faithfull preacher.

and now lately turned

into Englysh.



Impprnted

At London, at the signe of the

Hill, at the west doze of

Paules. By Wylly=

am Hill. And the=

re to be

sold.

Cum Gratia et Priuilegio ad

Imprimendum solum

THE PREFACE to THE Reader



It is well sayed of the
philosophers (gētle re
ader) a good thinge is
not to be pꝛysed after
the greatnesse thereof
but after the goodnesse. The whi-
ch sayeng well waighēd doth mo-
ch speake against the peruerse iud-
gements of many men now adays
whiche steme al thinges by the gre-
atnesse and especially bookes set-
fourth cōcerning religion which
be daily set fourth the more and more
to the glorie of God (who be than-
ked therfore) and to the profight
of the weake breathen. Thei thi-
ke in these litle bookes is smal go-
odnesse. We thinke such men as
write so bꝛiefly do beest of all for
onely thei put in that which is ne-
cessary leauing out other trifles
and those bookes. I compayre to
A. 1. pꝛecious

precious stones who in quantitie
being small yet in vertue be grea-
te neither is the greatest stone of
most valew as we see stones so
wold I haue vs cri bokes not iud-
ginge the eyther by greateresse or
lytlenesse but by the goodnesse v-
singe the rule that Sainste Ihon
giueth cry the spretes whether they
be of God and Paule assaye all
things kepe that is good. whi-
ch ye must do by the worde of god
as, S. Paul teacheth I, Tim. iiii
all scripture is profitable to teach
and reprove this rule if ye vse I
doubt not but thou wilt like good
gentle reader this booke of S Au-
stens by me feithfully translated.
Of whose praise I neede not to spe-
ke. This onely wold I warne the
of briefli that thou read it or thou
iudge it, This done I comyte the
to God whose holpe spirite leade
the in to all truthe,

AAAAS.

THE EXPOSITION of darke
Places gathered out
of. S. Austen



Almighty God the fa-
ther & sonne and holy
gosts are thre & one
One in substance
three in persones. Who onely is
vniuersible & can not be sene, onely
immense & incomprehensible on-
ly vn-circumscribed onely vncha-
ungeable with out body and euer
lasting. Euery where present but
hidden euery where whole but yet
with out measure.

Inuisible because in his sub-
stance he can not be sene as S. A-
postle writeth. i. Timo. vi. whom
no man hath sene and in the gos-
pell. John. i. no man dyd see god
at any time.

Without body because he hath
no bodely shape in hymne is com-

A. iii.

Inuisible

no body

pacte of any member as. John.
iui. god is a sprete they that ad-
ore hym muste worshype hym in
sprete.

*is not mea-
sure*

Immensus or with out measure
For his quantite biggnes great-
nesse longnes or other his quan-
tities or qualitees can not be me-
asured of any creature,

*is not mea-
sure*

Uncircumscrip^t or discryueable.
For as moche he cannot be dys-
cryued by any meanes.

*is not mea-
sure*

In no place because he stireth not
from one place to another.

*is not mea-
sure*

Unchangeable because he canot
be changed from that he is as he
witnesseth by the prophet mala-
chie I am the Lorde and am not
chaunged. The same God is cal-
led vnchaungeable because ne-
ther wrath rage repentaunce fo-
getfulnes and calling to remem-
braunce and other lyke affecty-
ons can chaunge by any meanes

in

in his substance.

He is called immortall or ever-^{immortall}
lasting in that he cannot die and
whersoever in the sacred bible y
holy scripture doth ascribe affec-
tions or motions of the minde or
any partes of mans bodye vnto
God as heade heare eyes & other
lyke these and such other are not
to be vnderstanded if ye wyl vn-
derstande them truly not after y
letter as the story lieth after wich
sorte the Jewys and heretiques
onely wyle in yearthly thinges,
take it

Imagening God to haue a body ^{Imagening}
and to be contained in a place ^{god}

But all those muste be taken
spetuellie and so graunted to
be in him. And yf anye man sup-
pose that God hathe mans mem-
bres and is ledde wythe the af-
fectyones of the mynde as ^{men}
be, wythe oute dowbte that men
maketh

members

maketh hym Hefse an Idole of
a false GOD in hys owne her-
te.

a head

Wherefore when we read a head
gyuen to GOD yt muste be vn-
derstande in a fygure as I tolde
before wherby is mente the gods
head which was befoze all thyn-
ges and to which al things are in
subjection.

seates

By the heares of hys heade
fyguratyuely muste bee vnder-
stande the holpe aungelles of all
the electe and chosen sanctes of
GOD. Daniell. vii. I dyd be-
holde tyll seates were set and the
olde aged sate hym downe hys
clothes were as whyte as sno we
the beates of his head like pure
wolfe. The same is meant by the
whyte clothes of garmentes that
is declared by the whyte heares
that is the holpe aungelles and
the greate numbze of Sainctes
all

*clothes of
garmentes*

all in white.

GOD is sayd to haue eyes
in that he seeth all thynges and
nothyng is hydden frome hym.
In whose sighte as the Apostle
writeth no creature is inuisyble
hebre. iiii. For all thynges are
open and bare before his eye in
an other sorte of speakyng the
eyes of the Lord do signefy a re-
spect as the eyes of the Lord vpon the iust

eyes

Also the eye of the Lord do
signefy mystically his comma-
ndement whereby is mynistered
to vs the lyght of knowledge.
Psal. xlviii. The Commaunde-
ment of the bryght geuyng light
to the eye.

The heares of the Lords eye
liddes are the secreete hydden and
incomprehensible iudgemets of
god or by them a spiritual phra-
se of speaking in the holy bible is
noted wherof is sayd in the psal
the

the heares
of the eye
liddes

the heares of hys Epelyddes to
aske the Chyldzen of men, ttrye
thelm.

Earth

Eares are gyuen to God be-
cause he heareth al thynges and
nothyng is counceled from him
Sapientie, i. the care of heauen
heareth all thynges.

*4. of 49. 1.
E. 16*

By the noſethrilles of God is
meante his inſpiration in to the
hartes of the feythful. ii. Regum.
xii. the ſmoke came doune from
his noſethrilles. i. They be wail-
ful vnquietnes of the repentaunte
througħ his inſpiration,

the face

The face of god the knowledge
of his godhed to men. Pſal. lxxix
Shewe thy face o Lord and we
ſhall be ſafe that is giue vs the
knowledge of ꝑ which is manys-
feſted to men by thy ſone. Other-
wiſe ꝑ face of god doth ſigneſye
the inuiſible ſubſtaunce of ꝑ god
head of the ſonne of god.

¶ Herof

wherof he sayeth him selfe answere-
ring moles by his angel. Exo xxx
thou shalt see my backe or my hi-
der partes my face thou maist not
see i which sayng this is imported
my incarnatiō thou shalt see in the
latter dayes my Godhead thou
maist not see.

The mouth of the Lord is the son-
ne of God the father Iesus christ
our Lorde of whome Ieremy in
vpyce of the Jewes theruoze, be-
cause we haue stirred his mouthe
to anger: otherwise it is taken the
mouthe of the Lord for his com-
maundemente & say. xviii. The
mouthe of the Lorde hath spo-
ken.

The worde of the Lorde is the
sonne of God the father as in the
psal by the worde of the Lorde
the heauens weare establyshed
he sente hys worde and healed
them,

The

for thou

for thou

te. to. m.
te.
The tounge of God mystecally
doth signefy the holye ghoste by
whome god the father doth open
his secretes to men psal. xliiii.
in tounge the pene of a writer that
writethe fast.

te. s. lipp
The lippes of the Lorde the con-
cordaunce Or agreement of bothe
the testaments wherof is writen
Prouerbe, xvi. prophceyenge in
his lippes his mouthe shal not er-
re in iudgement,

te. arm
The arme of God the father sin-
gularly is taken for his sonne as
hiere, xxi, And nowe O Lorde
my God whiche broughte thy peo-
ple oute of the Lande of Egipt-
te by stronge hande and a bent ac-
me.

And for his cause the sonne of God
is called the fathers arm that eue-
rye chosen creature in him is pre-
serued, Act. xliii.

The

The right hande of God the
father is hys onely Begotten
sonne psal, Cxvii. the right hande
of the lord mayde vertue the right
hande of the **LORD** promoted
me, Otherwyle it dothe sygnefye
the gl'orie of the father & hys blyf
se endles psalm. Cix, sette on my
righte hand, the right hand of the
Lorde dothe sygnefye all hys e-
lecte Sayntes epyther in heauen
or in Yearthe on the other syde
by his lefte hande is meante repro-
bate and parloners caste a way
as the Deuyll and all th: vngod-
lye.

The hande of the Lorde is
the Sonne be cause by hym all
thynges are made Otherwyle
it dothe sygnefye the poure of
GOD as in Jeremye. xlviii.
As the claye in the potters han-
de so ye O house of Israell are
in my handes.

Thirde

Thyrdly it betokeneth his scour-
ge, whip or vengeaunce Sopho-
nie .i. and I wyll breache furthe
my hande vpon Iuda and Jeru-
salem Job. xix. The hande of the
lord touched me.

1st finger The finger of God put in the
singuler nombze doth signify the
holpe ghooſte by whome the lawe
was wrytten in the mount Sinai
in twoo tables of ſtone. Luke. xi.
If I caſt out deuels in the ſpirit
of God. et c.

fingers Fingers in the plural numbze
doth meane the holy prophetes by
whome the holy goost dyd wrytte
the booke of the lawe and prophe-
tes by his inſpiration. Psalms. viii

Heaven I ſay ſe the heauens, the wo-
rkes of thy fingers by the heauens
are vnderſtande the booke of the
law and prophetes by the fingers
the holy prophetes:

1st Image The image of God the father
who

who is vnvisibler it is his only begotten sonne Collossians. i. He is the image of God the father who can not be sene.

The harte of god the father is figuratiuely the hidden pryncesse of his wisdom psalm. xlii. My harte hath breathed out a good worde

God also is said to haue wynges in so much as he doth louingly defende his owne as the henne gathering his chickes vnder his winges. psalm vnder the shadow of thi winges defende me.

God also is sayd lykewise to haue shoulders because he doth beare patiently the weake members of Iesu Christe as it were on his shoulders & in caritig he defendeth the psal. xc. with his shoulders he hath overshadowed the and vnder his winges thou shalt truste

The belly of God doth signify the

the harte

wynges

shoulders

belly

the hidden misterye and springe
of his substance or knowledge
psal. Cix: oute of my bealy befoze
the daye starre haue I forgotten
the. Secundarily it dothe import
the inconsprehensible and hidden
iudgementes of God.

Backpart The hynder or back parts is his
incarnation. Cro. xxxiii: my hynder
or backe partes you shall see,

feet The fete of God are the establi
shement of his myght and powze
in that he is euerie where and all
thynges are subiecte to hym Esa.
lxvi. heauen is my seate and the
earth is the footestole of my feet
Secundarily as by the heade his
Godhead is meane so by hys fete
figuratiuelle is betokened his mā
head psal. vlti. al thigs vnder his
feet shewe as al oxe, by y^e feet of Je
sus christ is meane his holy pphe
tes or prechers Deut xxxiii: thet y^e
approch nigh his seat shal take of
his learninge,

The clothes of the sonne of god is
his flesh take vp in to heaue of his
godhead Esa, xxxv. who is this þ
cōmeth frome Edom whiche dted
clothes from bostra otherwise by
his garmētes is meant his holye
churche which is Joigned to hym
by faith and loue.

*the clothes
of the sonne
of god*

The boke of god is þ holy church
Genes. xlii. he shal wash in wine
his clothes. i. the bloud of his pas
sion his fleshe and in the bloude
of þ grape his cloke þ is his chur
che.

*the boke of
god*

The Moone do signefy mistecally
his incarnatiō psal. lxx. I will stre
ache fourth my Moone into Ado=
mea. i. I will manifest mine incar
nation to the gentiles.

the phase

The walkig of the lord þ cōmigo
þ sōne of god ito the world & his re
turne to his father psal. lxxii. thy
walkig was seē, o, god þ ingoig of
my god þ dwelleth in the holye.

*the walking
of the lord*

B. i.

God

to aspe
nd

God is sayed to ascende when the
sonne of god caried in to heauen
fleshe taken of vs as it were pris-
oner psal. lxvii. he ascended into the
highe leading which with him cap-
tivity as a prisoner.

to hide
his face

God is redde to hide his face whe
he dothe kepe frome certé wicked
parsons accordinge to their de-
sertes the true knowledg of him
as we see it now cō to passe in the
people of the Jewes.

to show
his face

He dothe shew his face when he
entreteth to the hartes of the faith-
full with his fauourable mercye
in a pryncypal secret and close inspi-
ration pouring in to their hartes
his loue to loue him abundantlye

God doth
sitt

GOD dothe sitt not bodeli-
ly as men do but in powre a-
boue euery creature psalme. lxxvi:
the Lord hath raigned ouer the
heathen god dothe sitte on his
holys seate. God is sayed to sitte
vpon

Upon the rubin which is interpre-
ted the fulnesse of knowledge or
multitude wherby is meant holy
angells or the soules of the godly
and spirituall men wherein god sit-
teth and reigneth invisibly for, he
sitteth in them that are replenish-
ed with the knowledge and loue
of him pꝛouer. the sonle of the iust
the seate of the wisdom.

Whan ye read that god cometh
downe in to the world therby ye
shall vnderstande that he dothe so
me thing amōg men that was not
done before after this sorte is the
sonne of god saied to haue come
downe when he did take to him a
true mans body of the blessed vir-
gin mary for our saluatiō of who-
se downe cōmynge or incarnation
is writē psal. xlii. he bowed downe
the heauens he came downe and
mist vnder his seate he bowed the
heauens because before his com-

B. ii,

minge

god com
ing down
his

ming he sent his messengers the ā
gells and pphetes to preach his cō
mig to mē a mist was vnder his fet
in that the vngodly blinded thro
ugh ther owne wyckednes coule
not acknowledge his incarnation
neither as yet can.

to stand
de

God is sated to stand whē he suffe
reth the weake patiently to amēd
ther life throughe penaunce oꝝ repē
taunce Aba. iii. he rode & mensu
red the yearth & did loose þ̄ gēttles
when he rode to apd̄ them & did vn
doo oꝝ loose thē þ̄ beleue in him fro
the bandes of synne.

pass on
at the
the

God is sated to passe ouer oꝝ passe
bi whē whā he geueth out of þ̄ har
tes of anī mā foꝝ sīne in whome he
was thought to dwel befoꝝe thro
gh faith & letning him goeth to an
other as froine þ̄ Jewes to the gē
ttles froine þ̄ heretikes to þ̄ faith
ful & godly which he is not wōt to
doo either bi chaungig of place oꝝ
bi

visibly but invisibly by the secret &
just iudgement of god.

God is sayd to walke not by go- *to walk*
ing from one place to an other so
to beleue is heresye, but hys wal-
king is to haue a delyghte in the
hartes of his electe Sainctes as
it is wrytten yet I wyll dwell in
them and walke in the and I wyl
be theyre lord or at the least wy-
se the walkynge of God is to goo
from place to place in the holpe
preaching of his gospell.

The speache of god is inuisy- *to speke*
ble without the sound of any voy-
ce or any other whysper by puttyng
in secretelye into myndes of the
godly what hys wyll is geuyng
them a true vnderstandig eyther
by opening to them thinges to co-
me as to the holpe prophetes the
whiche speakinge by the mouthe
of god as some wyl haue it is ta-
ken thre maner of wayes. The
B.iii. fyrst

fynde through a creature subiecte
as to Moyses when he appeared
in the bulche and fyre and to A-
braham or Jacob to whome he
dyd appeare by angelis the seco-
nd way by dreames as to Jacob
the prophet zachary and Joseph
the husbande of the blessed Ma-
ry and other holy men to whome
he would open his secreete & thir-
d was neither by creature that can
be sene neyther by a dreame but
by his secreete inspyratyon tou-
ching the hartes of the feythe-
full inuysyble he maketh them
speake as in the prophetes it ys
red when they themselues when
the sprete of god cam on the crya-
lowd sayeng thus sayth the lord
To see of the lord is to allow &
that is wel done as in. Gene. i. &
god dyd see all that he had made
& that were veri good otherwyle
to se i hi is to disallow & wicked-
nes.

to see

nes of me in knowing it **Clay.** Iſr
a p lord dyd ſee a euil dyd appeare
in his eye. Thirdly to ſe i him iſco
make vs ſe p iſ to ſay knowing oz
vnderſtandig **plal: cxxxviii.** try me
lord & know my harte & cet. and ſee
if p way of iniquiti be in me **Iob.**
xxviii: the he dyd ſe her ſhew her &
ſerch hit out. i. he made vs ſeynge
hit ſhewig hit tellig other of hit &
ſerching hit out. To knowe in
god iſ to make me know as **Gene**
xxii: now do I know p thou ſerueſt
p lord his knowledge begineth not
in any time ſeig he knoweth al thi
ges before be i ayde therfoz god iſ
ſaid to kno whe he maketh me kno
we p thei which were vnknowe to
them ſelves before what thei were
by his asking. i. tryng thei mai be
knowe to the ſelves of this ſort iſ p
i p law ſpoke of p people of Iſrael
Deu. xlii. p I may aſſay the wether
thei kepe mi comādemētes oz no:

B. iiii. not

to ſe in
hym

to know
e in god

Not to know

Not know in god is to refuse
or reiecte certein cast awayes and
reprobate parsons Luke. xiii. I
know ye not whence ye are, hence
from me ye that do wickednes,

to be Ialous

God is sayd to be Ialous when
he doth chastise scourge and cor-
rect hys creature whome he wold
not haue perissh and therby cal-
leth him backe to hym againe ey-
ther is he said to be Ialous when
he suffereth no sinne unpunished.

*to be An-
gry*

God is said likewise to be angry not
by anye mocyon of the mynde or
other perturbacyon wherby he can
not chaunce in hym, but because
he doth iustlye punish the wyck-
ed he is sayde to be angry that
is to reward them as they haue de-
serued and that is called the ven-
geaunce of God his angry wrath
rage or fury.

to repent

GOD is sayd to repent not
because he is sorre for anye thing
that

that he hath doonne as Menne
are for he that knoweth al thinges
before they be done can not re-
pente him of anye thyng that he
hath done the repentaunce of god
is to chaunge any thyng that he
had be done befoze as to chaunge
that whiche was begonne thys
waye after an other sorte eyther
from good to euell as of Saule
whom the lord repented him that
he made hym kynge eyther from
euell to good thys chaunge from
good to euell from euell to good
as ofte as it chaunceth eyther by
the secret and iust iudgemente of
GOD eyther by the extremitie
of his iustice or by his merce we
saye that god doth repent.

When the scripture saith that *not to re*
God dothe not repent therby is *penite*
meante that in no case he chaun-
geth suche thynges as he had ap-
pointed psal. Cix. The lord hath
sworne

*the sonne
a priest*

Swozne and he will not repent. s.
The father to the sonne thou art
an everlastinge prestte of the or-
der of Melchisedech The son of
God is called the prestt of the fa-
ther not in that he is god but me
in whiche parte. i. manhed he of-
fred vppe hym selfe by hys passi-
on and death an acceptable Sa-
crifice to God the father for that
he shoulde be the prestt also whi-
che is the sacrifice.

to forget **God is saied to forget when he**
doth not take mercede vppon cer-
tein synners and vngodlye per-
sons not by cruelty whiche can
not be in hym but throughe his
secrete and iust iudgement.

to harden **God is saied to harden the hartes**
of certen mees it is writen of Pha-
rao not because almighty God
doth harden ther hartes through
his almightynesse for to beleue is
wicked but wher ther own naugh-
tinelle

lines askig begeāce he taketh not
awate the hardnesse of hart which
thei them selves do nozise by euil
Doyeng as though he doth harden
them hym selfe where as he dothe
permitte thē to be hardened by the
iuste iudgemente of god.

God is sayed to slepe when y only
begotten sonne of the father dyd
vouchsafe dye for vs in manhead
which he had taken bpō hym who
se deathe was well called a swete
slepe otherwysse God is sayed to sle
pe when hys father dothe not wat
che but slepe i the hartes of certen
faichfull beyng in prosperite this
slepe dyd oure Sautoure figure
in hym selfe Mathewe. viii. when
he slepte in the myppe in the myd=
de waues thyrdele when GOD
dothe succoure and ayde hys cho=
sen wythe the sloweste beyng in
greate Daunger in the worlde
he

to Pope

he is said to slepe. **Pla. xlii** **A** rise
lo:de why dost thou slepe

God dothe watche when he shew
eth hym selfe ready to defend his
chosen and auenge hys aduersa-
rye.

These and suche other which are
attributed to God by the text of
holpe scripture are not to be vn-
derstande as the plain text liethe
but figuratiuelye. For God al-
mightie in the substance of hys
godhed is a sprete and no fleshe
inuisible without body not made
of mannes membres and for this
cause he is not to be loked out w
the bodelye eyes but wth the eyes
of the mynde as it is witten blef-
sed be the clene harted they shall
see God and to see God is to be-
leue in hym trulye and loue hym
with al our hartes to this saying
of God that we may all a ttayne
first let vs pray God to giue vs
faith

sayth then to increase it finally to
make it perfit & which if we haue
we shall vnderstand al these and
suche other places as they ought
be in the meane season to the wea-
ker I truste my labour shall not
be losse surely this was myne in-
deuoure the which if chaunce

hereby God the gloze and
praise him in al his wor-
kes to whō he all pra-
yse honoure and

gloze nowe

And euer

worlde

wythoute

Ende

Amen



FINIS



*Full understanding
of all London town*

Imprynted

At London, at the signe of the
Wyll, at the west doze of
Baules. By Wylly-
am Wyll. And the-
re to be
sold.

ANNO .M.D.XLVIII

The .xiii. day of December.

1553

Cum Gratia et Privilegio ad
Imprimendum solum

*Printed by George
Lange to mynster*

A Nota-

ble collection of diuers and so-
dy places of the sacred scriptures/
which make to the declaratyon of
the Lordes prayer, Comenly
called the Vater
noster.

Gathered by the famous Clerke Master
Peter vicer, Frenchman.

And translated out of frenche into Eng-
lysh by Anthony Scoloker. The
.viij. Daye of June. Anno.

1548.

IMPRINTED

at London by Anthony Scoloker.

Dwelling without Aldersgate

And Wylliam Seres Dwel-

lyng. In the Stre-

tes in hol-

bozne.

Cum Statia et privilegio in Imperium
solum Dec Septembrii.